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last two words always signify in the New Testament a *change of purpose* from evil to good, an internal change manifested in a change of the outward life and conduct. Sorrow may be antecedent in this change (II Cor. 7:10), but is never identified with it.

The work is in the main well done. But the etymologies adopted from Curtius are now generally rejected, and some of the grammatical observations are subject to correction. In the constructions of μεταμέλει on p. 11, for example, numbers 6, 7, and 8 are the same as 1, 3, and 2 respectively.

CHARLES W. PEPPLER

*Horazstudien.* Von J. W. BECK. Haag: M. Nijhoff, 1907. Pp. 80.

This pamphlet contains an elaborate criticism of Vollmer's views of the interrelation of the Horatian MSS. Vollmer's contention that all our MSS are derived from a single copy of Horace's works is based largely on a list of so-called errors which he claims are common to all the codices. Beck subjects each of these "errors" to a searching criticism and insists that in many cases the alleged error is the right reading. In *Carm.* i. 2. 39 he prefers *Mauri*, the reading of the MSS, to the generally accepted emendation *Marsi*. In *Carm.* i. 20. 1. he defends (rightly, I think) *potabis*, as opposed to Vollmer's conjecture *potavi*. We see the same future in Plaut. *Curc.* 728 *tu miles apud me cenabis*; Hor. *Epist.* i. 7. 71 *ergo post nonam venies*. In *Carm.* i. 23. 5 he argues that to substitute *vepris . . . . ad ventum* for *veris . . . . adventus* the reading of the codices is to attribute to the poet the rigid accuracy of the philologist. In *Carm.* i. 25. 20 he regrets that Horace did not write *Euro*, but is sure that he wrote *Hebro*. In iv. 2. 49 he defends *teque dum procedis*, pronouncing *tuque dum procedis*, if applied to Antonius, ridiculous, if applied to Augustus, impossible. Even the reading *fugio rabiosi tempora signi* (*Serm.* i. 6. 126) finds in him a champion. In many cases Beck's arguments are not convincing, but in general his position is well taken, that there is so much uncertainty about a majority of the "errors" that they cannot safely be used as a criterion in the construction of a stemma. Moreover, he is right in his assertion that there is no good reason for assuming that the Horatian tradition was at a standstill for nearly two hundred years. The archetypes of the R $\pi$  and F $\lambda'$  groups may easily have been codices of the seventh century.

No discussion of the Horatian MSS is complete without a stemma. Beck finds two chief and one subordinate group:

1. Mavortian Recension A $\lambda$  + BC + lemmata Porph. + scholia Pseudo-Acronis: Keller's second class
2. The R $\Phi$  class + Porph. in interpretatione: Keller's third class.
3. Keller's first class with scholia  $\Gamma$  and glosses  $\Gamma$  in cod.  $\gamma$ .